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Our Boys and Girls

Edited by AUNT BUSY

ADVICE 1) BOYS.

Whoseer you are, be brave, boys:
The lars a coward and slave, boys;
Though clover at ruse
And sharp at excuse,
Dies a sneaking and pitiful knave,

Wherever you are, he frank, boys.

The better than money or rank, boys;
Adhere to the right,
the lovers of light; ne firm-but not as a crank, boys,

Whatever you are, be kind, boys! The physical to manner and mind, boys: The man gentle in mice, Words and temper, I ween,

Then ever he honest and true, boys! The world surely needs such as you, boys:

Leave others the shamming.
The cheating and cramming—
And life will have nothing to rue, boys.

AUNT BUSY HAS HER SAY. pour Nuces and Nephews: Aunt iss mants to extend her carnest, good sless to all her dear children for a

hippy vacation days are ended, nerry girls and boys return to arrest, serious duties of the school it note with the girls and boys coming year will be fruit-

on Rusy leasts that the word nre" will not be written for any or dear nieces and nephews. not forget, dear children, that success or your failure will de-on yourselves. from your "preaching"

AUNT BUSY.

There shares are Minn.

I am soing to be a school teacher and an lots of money. I will close. Give my lay to Urels Busy. Your loving ANNA MULLIN.

A glad welcome to the dear little and penalty of Anna Anna Mullin.

a m Penaetle! And Busy would like a bear more frequently from the Penalella children.

She used to hear from a very dear new Myra Josephine Kane, but not lacely. Aum Pusy feels certain that you will make a successful teacher if

Eureka, Utah, Sept. 5, Dear Anni Busy: I am a little boy Il years old. I am going to school and

JOHNNY HOLLAND. Aunt Busy dearly loves all boys who play inseball. Write often, Johnule, Aunt Busy is anxious to bear from the Eureka nephews, Study hard, dear

Diamondville, Wyo., Aug. 24. bear Aunt Busy: How are you get-ing along? I am glad school is going start soon, for I am getting tired of to start soon, for I am getting tired of doing nothing but playing all day. Our baselual team has played ten games this season gid won nine out of the ten games. The men's basebuil team got that by the Keinmerer coal diggers Sunday and the Sunday before that.

You said that you would like us all the sunday before that.

You said that you would like us all the sunday before that.

You said that you would like to be be wise men, I have not come onclusion yet what I would Hoping my letter is not too

ARTHUR A. KAVANAGH. Annt Busy feared that you had quite organia her, Arthur, Hurrah for our baseball team, Aunt Busy does we the chaps who play ball. Write on again, Arthur, and let Aunt Busy hear how you do in school.

or for a long time. I am 2 years od soon will be ten. I go to St. 's school. The sisters are very, nice. I will be glad when school.

her Raber and Father McMenna-ook us out in the canyon and we

Thinking Too Much.

thest little brass house I could find. The effect was magical. No sooner was he turned into his new home than he began to sing as he had never sung before, completely drowning out the music of the other birds and behaving otherwise in a manner altogether becoming his sudden rise in life. No proud pauper coming unexpectedly into an inheritance of great riches could more gracefully have assumed a greater degree of vanity."

Won the Fishing Pole,

Governor Durbin of Indiana, who has wen no little praise for the resolution with which during the Evansville riot he upheid the law, was not bad in his boyhood, but he was mischlevous. His friends often tell the story of how, through mischlevousness, he once won hombon feeling rod. a bamboo fishing rod.

The principal of the school that he

attended was a man of considerable severity. The boys all held him in great awe. They were, therefore, amazed awe. They were, therefore, amazed when young Durbin one day said to

"Do you dare me to go up to the principal and say 'Hello' and stap him on the back?"

"We certainly do," they replied.
"Well, I'll do it," said Burbin, "I'll do it today. But what will you give me for letting you see me do it?"
"Til give you that there bamboo fishin pole of mine," an illiterate boy said.

suid. All right," Durbin agreed, "watch me when school begins."

The principal sat on an elevated plat-orm. The reckless Durbin, as soon as

the session opened, advanced to him and, sure enough, gave him a hard whack on the back and at the same time exclaimed, "Hellot" The princely turned fleroely: "What is the meaning of this?" he

eried.
"There was the biggest spider on your back I ever saw, sit," said the

ARE THE REPUBLICANS SURE TO ELECT THE NEXT PRESIDENT

(Harper's Weekly.)

We have yet to read a Republican newspaper or meet a Republican politician that fails to express absolute all player, and I have a bleycle. Your | confidence as to the success of the Reconfidence as to the success of the Republican nominee for the presidency in 204. The anaminity with which the confidence exhibited is, so far as the party is concerned, affords, of course, no guarantee of its justification. The Republicans do not feel loday a whit more certain of electing the next president than the Democrats did in 1835, than the Whigs did in 1845, or than the Democrats in 1847. In 1839 the Democrats could point to the fact that Martin Van Buren three years before had secured 176 electoral votes against 124, and that the minority had been divided among the candidates of four facilions,

This was a victory even more overwhelming than that which Andrew Jackson had gained in 1832, and, naturally, therefore, the Whige in 1843 counted upon electing Heary Clay in the following year. Nevertheless, Clay was beaten, receiving only 105 electoral votes against 179 cast for James K. Polk. Under the circumstances, supplemented as these were by their having carried to a victorious conclusion the war with Mexico, the Democrats telt warranted in the belief that no body could beat their candidate, Lewis, Class, in 1848. Nevertheless, their candidate was defeated through the loss of the state of New York. The conviction that the Republicans will be more fortunate in 1904 than were the Democrats and Whigs at the three elections or crais and Whigs at the three elections.

Canada upon several assumpcrais and Whigs at the three elections named, is based upon several assumptions: first, that the existing prosperity, the credit for which is claimed by tions: first, that the expanse had a big time riding on burros.

Well, Aunt Busy, I must tell you had a big time riding on burros.

Well, Aunt Busy, I must tell you the Hepublican party, will continue until November of hext year; secondly, than going to stay home to do the work for mamma and let her rest.

I will close for this time. Your loving flive.

GLADYS HAAS.

Aunt Busy is pleased that you did not quite forget her, lighe Gladys.

How very kind the good fathers were not quite forget her, lighe Gladys.

How very kind the good fathers were are well founded.

Let us see whether these assumptions are well founded.

AT NON-CATHOLIC MISSIONS.

A very successful mission for non-street and the states of the s

It is certain that in the states of New York, New Jersey and Connecti-cut scores of thousands of voters have inst money through the extraordinary drop in the value of high-class securi-A task never grows smaller or lighter by sitting down and lamenting that it must be done, and there's an old maxim that teaches us that a thing one begun is half done."

A farmer friend of mine has a boy of a years, named Billy, who is like a are must other cause. Highly or wrongly, most other heavy, and a cloud of the sufferers attribute the shrinkage of values on the stock exchange to man replied with much carnestness: "I am looking for Christianity. I want other cause, Hightly or wrongly, most of the sufferers attribute the shrinkage of values on the stock exchange to Mr. H. one day, when I was at the farm, "why don't you go to work on that little patch of potations of the sulf brought by the attorney general of the United States against the Northern Securities company, and in the coercive legislation enacted by converts, as the effects on the minds of the two housand non-Catholics who attended from the Mission securities country in the sulf brought of the sulf brought by the attorney general of the United States against the Northern Securities company, and in the coercive legislation enacted by converts, as the effects on the minds of the two housand non-Catholics who attended from the tennes of the support the sulf trended from the taken from the Mission surface.

Now went if you don't head was a anxious-looking and in the campain of the training of the sufferers attribute the shrinkage of the sufferers attribute the shrinkage of values to some land that the source of thousands of the sufferers attribute the shrinkage of values to some land that the scores to some looking for Christianity. I want to be instructed in the Catholic religion." He was the first to be placed in the instruction class, and every every against the concept and the catholic religion. The want to be instructed in the Catholic religion." He was the first to be pl At whined Billy, "there's so many of them taters II never get them to begin,"

You won't if you don't begin soon."
I have to begin."

How are you ever going to do the word of the popular every soon."

Here are you ever going to do the word if you don't begin. "I'll begin pretty soon."

Here are you ever going to do the word if you don't begin."

Well. I'll begin pretty soon."

Well. I'll begin pretty soon."

Why do you think about them.

Why do yo

of chance than hed Mr. Hickings of car-rying Delaware, Maryland, West Virginia and Kentucky. His Democratic spoonens should be also to count on large neces-sions of white Republican rotes in every one of those border commonwealths.

As for the relative popularity of Mr.
Roosevelt in New Jersey and Connecticut, we have us yet up means of judding except so far an those states must be held bindly too be influenced by the same considerations which affect their colossal neighbor, the sinte of New York. Mr.
Roosevelt han had an opportunity of showing how popular he is in New York.

A which is his notive state, in November, less, with all the hards of San Juan fresh upon his brow, he cut down Mr.

Ninley's stupendous phirality of two years have from 108.69 years to less political prospects in the bad, and it is notrous what more than than number of votes were subtracted from the Democratic candidate by Mr. Croker's refusal to renominate Juogo Daly, it seems to be certain that Mr. Rooseveit is today much weakey in his native state than be was in 1938. He still appears to have Mr. Platt behind him, as he certainly lind seven years ago, but he bas made bitter exemies of veteran politicians, who control many Republican votes in certain agricultural districts. An for his popularity in the city of New York, we know that, when he was nominated for may or he ran far behind the normal Republican vote and was beaten not only by Abram's I lewit, but by Heary George. Should klayor Low be re-elected this year he might undoubtedly render considerable assistance to Mr. Roosevelt in 1994, but should a Democratic mayor be chosen Mr. Roosevelt can hardly expect to escape defeat in his native commonwealth. If he is beaten in his native state, he is almost certain to lone New Jersey and Connecticut also, provided his opponent is a man calculated to head the discensions in the Democratic party. The Democratic who could effect such outstelled.

detcy should be selected from the lastmanned state.

Thus far we have taken for granted
that there will be no industrial crisis, but
that the prices of our varicultural and
manufactured products will undergo no
sensible decline before November. 190, we
have also taken for granted that Mr.
Roosevelt will be entausastically supported by the Grand Army of the Republic and loyally upbeid by the engineers of the Republican machines in such
indispensable states as Ohlo. Illinois and
Wisconsin, it remains to be seen whether
the veterans and sons of veterans composing the Grand Army of the Republic
will completely condens and quickly forset the treatment of their illustrious
comrade. Lieutenant General Miles; and
whether the expert wire-publics win opposed with the utmost vehemence the selection of Mr. Roosevelt for the vice
presidency will work themselves to the
bone in order to keep him four years
longer in the White house.

THE WARM HEARTED WORLD.

The last time that Frances E. Wil-lard spoke to a Washington audience she told of a Chicago bootblack who, she told of a Chicago bootblack who, with his kit on his shoulder and a package of newspapers under his arm, stopped at the call of a man with a club foot. He worked away at the man's shoes, giving them as fine a pollsh as he could, and when the job was done the man threw him double pay, saying: "No change: I made you more trouble than most men do."

Order as a fash the little fellow.

We can suppose telther. If uncreated being the story, self-existing being it is real, necessary, self-existing being that product it is recated, then being must have created it; but all being is good, and good can not create evil. The only possible evil is moral evil, and that is not a positive existence, but simply a misuse or abuse of his faculties by a created moral agent."

penses,
Somebody asked him, "Don't you find gression of the law of God, or deviation

A very successful mission for non-Catholics recently closed at St. Peter's Cathodral, Wilmington, Del. A few incidents are taken from the Mission-

Among those who came up on the reason pening night was an anxious-looking "Yet an who advanced timidly toward "must man who advanced timidy toward must have some principle of moral father Sutton. "Are you looking for a hook?" asked the father. The good man replied with much earnestness: "I am looking for Christianity. I want to be instructed in the Catholic religion." He was the first to be placed to the instruction class and every every last the instruction of the control of the control

Well, at least an hour."

And you've been up a little more than the hours."

Well, i—I—Billy began to grin. I how put his hoe, and said: "I never brught of that?"

And he polatoes were hoed in just fort, a migute.

Vanity of Canary Birds.

To you know, said an observant gentletting the variety and a promock, I believe a carary bird is the valuent of ether or promock. I believe a carary bird is the valuent of ether overland. The fort radiators and was an observant gentletnam, "that, bearing a man and a promock, I believe a carary bird is the valuent of ether overland. The continuation of the political significance is obtained in the sound of the political significance is obtained in the said of these little sounds are very fond of pots, and we keep several of these little soundsters always in the house. One of the cages was an old affair, which had been in the family for years, and was somewhat asking of the political significance in the case of the situance of the cage was an old affair, which had been in the family for years, and was somewhat asking of the political significance in the case of the political significance is obtained in the family for years, and was a nice of these little sounds of the cage was an old affair, which had been in the family for years, and was a family for years, and was a much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance is obtained as much for tradition's as for examinating the political significance

Conversations of Our Club By Orestes H. Brownson.

members of Our Club take up another subject. Education and the best ways of imparting it, discussed pro and con in their applications to Catholic needs, at its finish naturally gravitates into a discussion of theocracy, which comprehends the government of a state by the immediate direction of God, such as the israellites furnished; or the state In chapter XI of Conversations the but unhappily, on the one hand, he

things?"

"Evil, wrong, injustice, vice, answered Winslow, "are not things They swered Winslow, "are not things They have not," added Diefenbach, two distinct ideas, one of God and another of good, between which we can principle. They are predicable only of principle. They are predicable only of them and good is not a distinction between two principles, but a distinction between the nor principle and its denial, between the nor principle and its denial, between the nor principle and its denial, between the nor principle they deny, or of which they are the absence or privation, is eternal."

"There is and can be," added Dieferbach, "We have not," added

from the line of rectitude by a free

if rather disagreeace, so with the color of no distinction between good and being is possible, but also because we have no criterion, standard, or measure of good except God himself. To ask if God be good is simply to ask if God be God, or if he is what he is. When we say of any particular thing, it is good, we pronounce a judgment, and every judgment is by virtue of some rule or standard of judgment."

"That rule or standard." replied De Bonneville, "is-our intelligence, or our reason."

"Yet reason," rejoined Diefenbach, "must have some principle or moral

ideas. What conforms to that idea w judge to be good, and what repugns it we judge to be evil, bad, or not good." "But that idea of good, or of the good itself, what is that?" said Diefeguen

"The questions seems to me quite un-necessary," answered De Bonneville 'We cannot go back of our ideas, and from good as the representative from the represented; or, in fine, the simple mental perception or subjective judg-ment, itself. If we say the last, we take ourgelves as the standard, and good and evil will be simply what each one judges them to be. If we take the second sense, and understand by idea, with the peripatetles, not the objective reality itself, but a certain intelligible species or immaterial copy, image, or representation of it, we must deter-mine whether the idea reality representrepresentation of it, we must determine whether the idea really represents anything existing a parte rei, and it ideas, whether it represents it truly apply adequately, two things which the interminable disputes of philosophers on the point prove to be forever beyond the power of reason. Nothing remains for us but to understand by the idea of good, the good itself as intuitively present by its own affirmation of itself in reason, as the very principle of our moral life. That is, we must understand that the ideal is the real, as Plato long ago taught."

"M. Consin, whose view Mr. O'Connor seems to favor," said Diefenbach, "makes our absolute and necessary ideas—the idea of the true, the idea of the good, and the idea of the fair—inherent in what he calls the innersonal reason, or reason operating independently of our personality or will;

a discussion of theorety, and to the prehends the government of a state by the immediate direction of God, such as the israelites furnished; or the state thus governed. Another definition would be an intimate union of the soul with God in contemplation.

Discussion of the state thus governed. Another definition would be an intimate union of the soul with God in contemplation.

Discussion of the state thus governed, and cannot be two original and eternal principles of things, one good and one evil. There is, and can be, no positive principle of things, one good and one evil. There is, and can be no positive principle of evil, Evry principle must be real in real, being; if being good, and good channot be the principle of evil. If the principle be not being, it is merely an reality, makes it representable of calling the principle of evil. If the principle be not being, it is merely an Diefenbach stated the proposition thus: "There are not, and cannot be two original and eternal principles of things, one good and one evil. There is and can be, no positive principle of evil. Every principle must be real; if real, being; if being, good, and good cannot be the principle of evil. If the principle be not being, it is merely an abstruction, and abstructions are nuillies. Good being supreme and perfect being, being in its plentified, is necessarily the supreme and perfect period of the good itself, and in itself. Only being can create, for what is not can not act."

SOUNDED A 200. And cannot be the reason of God or the reason of the post of the point man? Is the reason of both one and the same being? The latter of the same latter of the same

being can create, for what is not can not act."

CONVERSATION XI. (Continued.)

The transcendentalists, even the Heggins, who assert the identity of being and not-being das Sein and das Nichtsein—will hardly concede that."

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In the transcendentalists, even the Heggins, who assert the identity of being and fort-being concede that."

It is not sometime of that sept. Sein the only being. The Word, Verbein Control of the modern dectrine of progress, which teaches their man may attain to the implife, realize refinite possibilities and make filmself Cod.

Speculations of that sort. Said Winslow, "were not uncommon a few years sluce in France, Germany and the United States, the three leading speculative nations of the modern world, but they are out of fashion now, and seldem gain admittance luto good society. What is not, cannot act, and nothing cannot make liself something.

We act because through the creative act of God, we partake of being, and therefore the idea must be the good its society. What is not, cannot act, and nothing cannot make liself something.

We act because through the creative act of God, we partake of being, and therefore the idea must be the good of the limit of our participation in being cannot make the good.

The being and good are identical, and there is no original principle of evil," asked be Bonneville, "how can we assert that the distinction between good and evil, right and wrong, justice, and injustice, virtue and vice, is eternal, and founded in the very mature of things?"

"Evil, wrong, hijustice, vice," answered Winslow, "are not things. They have no physical existence, and there."

We have no, added Diefenbach, "We have no, added Diefenbach, "they have no physical existence, and there."

It is called eternal, because the being or principle they deny, or of which they are the absence or privation, is eternal."

"There is and can be," added Diefenbach, "no positive evil. Evil has and can have no physical existence. If we suppose it to exist physically, we must suppose that it exists either as created existence or as uncreated being it is real, necessary, self-existing being it is real, necessary, self-existing being, therefore not evil but good. If created them being must have greated regard to command us as a sovereign.

"Therefore," said Winslow, "nothing is galled by the attempt to found the sovereignty of God on his intrinsic justice, goodness, love, distinguished from his omnipotence, or creative power. Goodness, justice, love, so distinguished from his omnipotence, or creative power. Goodness, uside, love and sovereign power must be exercised. If you will, but they do not give dominion likely. If, per impossibile, some other power had created us, we might still ove and revere God, for what he is in and of himself, but he would have no right to command us as a sovereign. right to command us as a sovereign for in that case we should not be his creatures, but another's."
"If, then, the devil had created us,

we should have been bound to obey the devil," concluded De Bonneville,



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